

JORCHO

Visualization of the Objects of Refuge

In space at eye level before me is a throne, both lofty and glorious made of all precious gems. Above and below it is protected by lions, two at each corner to watch high and low. On top of this throne is a mandala seat of lotus in full bloom, the moon and the sun. Seated upon it is my holy root Guru, you who are always so gracious and kind. In outward appearance you are Buddha Shakyamuni; your body is the hue of refined polished gold, with crowning ushnisha, one head and two arms, your right hand outstretched towards the earth underneath, and your left in your lap calmly holding a begging bowl filled with three nectars. Adorned with all hundred and twelve marks of a Buddha, you are wearing a monk's robes that are saffron in color. Your legs are both crossed in the vajra position, and you sit in a bright cloud of clear rays of light.

Seated around you are all my own Gurus, and those of the lineage as well as my yidams. You Buddhas, Bodhisattvas, Dakas, Dakinis, and Dharma Protectors are seated here also. Your volumes of teaching are set here before you on most precious cushions—they glow with clear light. All of you members of this mighty assembly are smiling and pleased as I sit doing puja. Recalling your kindness and qualifications, I am placed in a firm state of very strong faith.

I and all motherly sentient beings from beginningless rebirths until this present time have experienced in full the various sufferings of samsara in general, and specifically those of the three lower states. Yet it still is not easy to fathom completely the depth and the scope of the suffering we bear. But now I have taken a sound human body fully endowed with the eight forms of leisure and the ten circumstances conducive for Dharma. Such a sound body—not easily gained—when once obtained can be put to good use, for with it I can work for a much higher rebirth, nirvana, or even the state of a Buddha. And I have had the good fortune to have met with the Dharma, the Dharma whose presence is so rare to find. Having attained these most favored conditions, if I do not work to achieve full Enlightenment, surpassing Nirvana and free from all pain—and if I do not try to attain this right now, then again I shall have to experience the sufferings of Samsara in general and specifically those of the three lower states. Therefore, as the power to protect me from all of these sufferings lies only with you, in your hands, O my Guru, and the Three Jewels of Refuge envisioned before me, I promise to strive for Buddhahood now so that I may be able to benefit fully all motherly sentient beings. And so for this purpose, I now go for refuge to you, holy Guru, and the Three Precious Jewels.

Refuge

I take refuge in my Guru
I take refuge in the Buddha
I take refuge in the Dharma
I take refuge in the Sangha
(3x)

Refuge Generating Bodhicitta

I go for refuge until I am enlightened, to the Buddhas, the Dharma and the Highest Assembly. From the virtuous merit that I collect by practicing giving and other perfections, may I attain the state of a Buddha to be able to benefit all sentient beings.

(3x)

Prayer of the Four Immeasurables

How wonderful it would be if all sentient beings could remain impartial, completely unbiased, with neither attraction nor angered repulsion, not close to some, not distant from others. May they always remain in this way, may I cause them to remain in this way. Bestow on me please your inspiring strength O divine holy Gurus to bring this about in this way.

How wonderful it would be if all sentient beings were endowed with happiness and the causes for joy. May they always be endowed in this way, may I cause them to be endowed in this way. Bestow on me please your inspiring strength O divine holy Gurus to bring this about in this way.

How wonderful it would be if all sentient beings were released from suffering and the causes for pain. May they always be released in this way, may I cause them to be released in this way. Bestow on me please your inspiring strength O divine holy Gurus to bring this about in this way.

How wonderful it would be if all sentient beings were never removed from higher rebirths or complete liberation. May they never be removed in this way, may I cause them never to be removed in this way. Bestow on me please your inspiring strength O divine holy Gurus to bring this about in this way.

Offering

And the material offerings of gods and of humans, both these set before me and those visualized, as well as a cloud of the unequalled offerings of Samantabhadra—may they fully pervade all of space.

OM NAMO BHAGAVATE / VAJRA SARVA PRAMARDANE TATHAGATAYA/
ARHATE SAMYAK SAMBUDDHAYA / TADYATA OM VAJRA VAJRA / MAHA
VAJRA / MAHA TEJRA VAJRA / MAHA VIDYA VAJRA / MAHA BODHICITTA
VAJRA / MAHA BODHI MENDOPASAMKRAMANA VAJRA / SARVA KARMA
AVARANA VISHODANA VAJRA SVAHA /

(3x)

By the force of the truth of the Three Jewels of refuge, by the firm inspiration from all Bodhisattvas and Buddhas, by the power of the Buddhas who have fully completed their collections of both good merit and insight, by the might of Voidness, inconceivable and pure, may all of these offerings become as visualized.

Visualization of the Tree of Assembled Gurus

In the vast space of non-duality of voidness and bliss, in the center of a cloud of Samantabhadra's offerings, on the crest of the Wish-Granting Tree, beautifully adorned with fruits leaves and flowers, is a precious throne supported by lions. On cushions of lotus, sun and the moon sits my gracious root Guru, you who are kind in all the three ways. You are here in your actual bodily form, yet share the same nature as all of the Buddhas. With one head two arms and a radiant smile, dressed in traditional robes of a monk, your right hand is in the pose of teaching the dharma, your left hand on your lap is in meditational pose, and is holding a begging bowl filled with three nectars. You are wearing the three saffron robes of a monk, crowned with the painted gold hat of a pandit. In your heart sits the Buddha Shakyamuni, in his heart Vajradhara, the great tantric Buddha—he has a blue color, one head and two arms, a dorje and bell and all the marks of a Buddha. He embraces his consort, Vajradhatu Ishvari; together they experience the ecstasy of innate voidness and bliss. They both are adorned with many jewelled ornaments, draped with fine garments of heavenly scarves. In the midst of the light of a five-colored rainbow, radiating forth with a myriad of rays, you, my root Guru, in full lotus posture, embody in this way Vajradhara and Buddha.

Your skandhas are pure with five "dhyani" Buddhas, the elements of your body with four "dhyani" consorts, your joints, veins and senses with eight Bodhisattvas, your pores with two myriad one thousand Arhats, and your limbs with the wrathful protectors. The light from your body radiates forth in the form of protectors of all ten directions. The celestial gods and gods of this world compared to you are merely props for your feet.

An eleven layered lotus surrounds you root Guru; on its petals are found in traditional order: the four major Yidams of anuttara yoga—in front Guhyasamaja, Yamantaka to your left, Heruka to your right, and Hevajra behind; second are the rest of the anuttara yoga yidams; third come the yidams of the yoga tantra class; fourth are those of carya tantra; and fifth come those of the kriya tantra class. All are together with full entourages of the secondary figures from each of their mandalas. Sixth are the Buddhas, seventh Bodhisattvas, eighth are the Pratyekas and ninth are the Shravakas, tenth are the Dakas and Dakinis, and eleventh Dharmapalas—the protectors of Dharma.

The lineage gurus of the bodhicitta line are seated to your right—first Maitreya, then the Pandits of India, the Kadam Geshe and then the Gelug. The lineage gurus of the Shunyata line are seated to your left—first Manjushri, then the Pandits of India, the Kadarn Geshe and then the Gelug. Seated above you in vertical rows are the lineage gurus of five tantric lines—from your right to your left at the head of each row, sits first Guhyasamaja, and then Yamantaka, Vajradhara, Atisha and lastly Heruka.

In front of you seated between this tree and myself are all my own Gurus from whose kindness I have grown. In this way, O root Guru, you are nobly encircled by this ocean of figures assembled here now. The body speech and mind of each of these members are marked by a white OM, red AH, and blue HUM; from each of these HUM emits rays of light which hook-like draw you forth from your celestial abode—all you actual "Dhyani" Bodhisattvas and Buddhas merge to become firmly fixed here before me.

Invocation

O Bhagavan, savior of all beings without exception, divine conqueror of the terrible demon host, who knows all entities truly and completely, please approach together with your retinue.

DZA HUM BAM HOH. The wisdom beings merge inseparably with the pledge beings.

Purification Ritual

Now I visualize clearly a chamber for ablution, with delicate fragrance, refreshing and pure; its floor is inlaid with lovely clear crystal, with sparkling jewelled pillars, majestic and bright. Above it is spread a magnificent canopy, finely embellished with luminescent pearls. In this wondrous chamber a celestial host is here to attend all you gurus assembled as you come one by one to make your ablution.

Just as gods and goddesses made offerings of pure water,
So do I make offerings here of water likewise pure,
For the ablution of the members of this visualized assembly.
OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE AH HUM

This water for ablution I hereby offer to you, O Buddha, and to you, Vajradhara. Your bodies are the products of ten million virtues and the perfect accomplishments of wisdom and means. Your speech grants the wishes of all sentient beings by showing the way to their freedom from suffering. Your minds know that knowable things are all void.
OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE AH HUM

This water for ablution I hereby offer to you lineage gurus who have passed on the teaching of vast bodhicitta. This water for ablution I hereby offer to you lineage gurus who have passed on the teaching of profound shunyata. This water for ablution I hereby offer to you lineage gurus of meditational practice—you have transmitted in succession the unbroken inspiration to emulate exactly your most excellent examples. This water for ablution I hereby offer to you lineage gurus of my personal guru.
OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE AH HUM

This water for ablution I hereby offer to all of the Buddhas, you are the true teachers.
This water for ablution I hereby offer to all of the Dharma, you are true protection.
This water for ablution I hereby offer to all of the Sangha, you are the true guides.
This water for ablution I hereby offer to the Triple Gem, you are the true refuge.
OM SARVA TATHAGATA ABHISHEKATA SAMAYA SHRIYE AH HUM

I hereby dry the bodies of all you emanations,
With a cloth unmatched in fragrance and immaculately clean.
OM HUM TRAM HRIH AH KAYA VISHODANAYE SVAHA

I hereby anoint your bodies, O Buddhas,

With the best perfumed oils, the most fragrant of scents.
Thus you shine in your glory with many bright rays,
As radiant and glowing as pure polished gold.

I hereby offer you heavenly garments, sheer, soft and light, O you who have attained the unshatterable diamond-hard state of a Buddha.
If I offer these garments with unshatterable faith,
May I likewise attain the diamond-hard state of supreme Buddhahood.

Although it is not needed to adorn any further, you Buddhas who are already naturally adorned with all perfect marks, both the major and minor; nevertheless, by offering here the finest of jewels, may the merit accruing enable all beings to attain perfect bodies which are likewise adorned with full double sets of a true Buddha's marks.

From your love and compassion for all sentient beings including myself,
By the might of your vast extra-physical powers,
May you, O Buddhas, remain with us all
For as long as I continue to make you these offerings.

Seven Limb Prayer of Samantabhadra Part I

O noble Manjushri, in your form as a youth, I prostrate before you.

All of you human-lion Buddhas who have come here in the past, or are here now in the present, or still have yet to come; wherever you are residing now in all the ten directions, I offer you prostrations with my body speech and mind.

May I fully please you Buddhas as the noble Bodhisattvas have always done with offerings of the best there are to give; presenting you with perfume, finest clothing for your statues, and powdered incense equal to Mount Meru in expanse.

May I fully please you Buddhas by prostrating here before you, by the power of my faith in the path of moral deeds, by the peerless spread of offerings unequalled in their vastness, that I visualize before me as presented up to you.

Mandala Offering

This ground, anointed with perfume, flowers strewn,
Mount Meru, four lands, sun and moon,
Imagined as a Buddha land and offered to you
May all beings enjoy this pure land.

IDAM GURU RATNA MANDALAKAM NIRYA TAYAMI

Seven Limb Prayer of Samantabhadra Part II

I openly admit and make full declaration that every non-virtuous act I have done, with mind, speech and body while under the sway of desire, strong hatred and closed-minded thought has been a serious error I fully regret. By making the Three Jewels of Refuge these offerings and promising not to commit them again, may I hereby avoid all the harmful effects of the wrong I have done (which prevent me from helping all motherly beings).

Full of great admiration I rejoice in your merit, O you Shravaka and Pratyeka Arhats and Aryas, you Bodhisattvas and Buddhas of all ten directions; and I wish to be able to emulate fully the virtuous conduct of all pious ones.

I request all you Buddhas, almighty protectors, the lights of the world in all ten directions, who remain unattached to Buddhahood gained through completing the ten-staged Bodhisattva career, to turn the incomparable wheel of the Dharma in order to benefit all sentient beings.

With palms pressed together I sincerely beseech all you teachers who wish to gain final release which would bring to an end your most generous teachings, please stay with us here for as many world ages as the numberless atoms there are in the world for the sake of the welfare of all sentient beings.

Whatever small merit from virtuous actions I have gained through prostrations, the offerings I have made, declaring, rejoicing, requesting, beseeching—I dedicate all to attain Buddhahood so that I may be able to liberate quickly all sentient beings from the sufferings they bear.

Mandala Offering

This ground, anointed with perfume, flowers strewn,
Mount Meru, four lands, sun and moon,
Imagined as a Buddha land and offered to you
May all beings enjoy this pure land.

IDAM GURU RATNA MANDALAKAM NIRYA TAYAMI

Requesting the Objects of Refuge for Great Purpose

I take refuge in the Three Precious Gems and my Guru and I make this request:
Send forth to me waves of inspiring strength. Inspire me now and all motherly beings to bring to an end all distorted states of mind—from showing precious Gurus the slightest disrespect, through insisting we ourselves are truly different from all others. Send forth to us waves of inspiring strength to develop most quickly all true states of mind that especially include showing gurus respect. Send forth to us waves of inspiring strength to clear away hindrances outer and inner to our practice of Dharma.

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

Requesting the Lineage Gurus to Bestow Their Inspiration

O venerable and noble root Guru, come take your lotus and moon seat placed here upon my head, receiving and keeping me safe in your kindness, bestow upon me please the powerful attainments of your body speech and mind.

Requests to the Assembled Gurus

I make requests to you, O Buddha, head of the Shakya clan. Your body is the product of ten million virtues and the perfect accomplishment of wisdom and means. Your speech grants the wishes of all sentient beings by showing the way to their freedom from suffering. Your mind knows that knowable things are all void. I make requests to you.

I make requests to you lineage gurus of meditational practice: to you Vajradhara, great compassionate Buddha; Tilopa and Naropa, you have gained highest insight; Dombipa and Atisha, most blessed ones. You have transmitted in succession the unbroken inspiration to emulate exactly your most excellent examples. I make requests to you.

I make requests to you lineage gurus who have passed on the teachings of profound shunyata: to you Manjushri and to you Nagarjuna, you have destroyed both extremes of assertion and denial; to you Chandrakirti, Vidyakokila the Elder, Vidyakokila the younger and you other noble sons. I make requests to you.

I make requests to you Kadam Gurus: to you Atisha who possess completely the oral teachings of texts and their practice; to you Je Dromtonpa, mighty forefather of all the great teachers of the Kadam; and to you three brothers of the Kadam tradition, master yogis of the four tantra classes; and to all you other Gurus as well. I make requests to you.

I make requests to the successive lineage of gurus and disciples: to you Je Tzongkapa, who has repaved the road of spiritual progress for the carriage of Tibet, the Land of Snows; to you Gyaltsab-je, logic's full power is at your disposal; to you Khedrub-je, lord of sutra and tantra as well. I make requests to you.

I make requests to you kind gracious gurus, to you Vajradhara, O Guru embodying the Three Precious Gems, granting powerful attainments—both the mundane and the special—you assume the form of Gurus in a manner that is suitable for taming your disciples. I make requests to you.

I make requests to you illuminating gurus, eyes through which myriad scriptures may be seen, the best path to freedom for those of good fortune, agents of love through acts skillful in means I make requests to you.

Abbreviated Seven Limb Prayer and Mandala Offering

O venerable and noble root Guru, sitting on your lotus and moon seat placed here upon my head, receiving and keeping me safe in your kindness, bestow upon me please the powerful attainments of your body, your speech and your mind.

I prostrate before you, O Buddha, head of the Shakya clan. Your body is the product of ten million virtues and the perfect accomplishment of wisdom and means. Your speech grants the wishes of all sentient beings by showing the way to their freedom from suffering. Your mind knows that knowable things are all void.

I prostrate before you, O precious Buddha, the peerless instructor; O precious Dharma, the peerless protection; O precious Sangha, the peerless guide. Together you are the three jewels of refuge.

I present to you all offerings, both these set before me and those visualized. I declare to you all the non-virtuous acts and transgressions of vows that I have amassed from beginningless time and invoke their opponents. I am filled with deep joy and profound admiration, wishing to emulate fully the virtues of all you great Aryas. I beseech all you Gurus not to part from Samsara, please remain with us here for a very long time.

Turn the wheel of the Dharma for the sake of us all. I dedicate the merit of these virtuous actions of myself and all others for the perfect attainment of Buddhahood for all. This collection of excellent offerings and this precious jewelled mandala, complete with Mt. Mew, the four continents, the sun and the moon, and the seven precious emblems; I offer to you, O my Guru, my Yidams and the Three Precious Gems. Accepting these out of your boundless compassion, send forth to me waves of inspiring strength.

IDAM GURU RATNA MANDALAKAM NIRYATAYAMI

Making Virtuous Requests

To you Guru-Yidam, four bodies of the Buddhas,
Buddha Vajradhara I make this request.

To you Guru-Yidam, Dharmakaya void of obstacles,
Buddha Vajradhara I make this request.

To you Guru-Yidam, Sambhogakaya of great bliss,
Buddha Vajradhara I make this request.

To you Guru-Yidam, Nirmanakaya of many forms,
Buddha Vajradhara, I make this request.

To you Guru-Yidam, embodying all Gurus,
Buddha Vajradhara I make this request,

To you Guru-Yidam, embodying all Yidams,
Buddha Vajradhara, I make this request.

To you Guru-Yidam, embodying all Buddhas,
Buddha Vajradhara, I make this request.

To you Guru-Yidam, embodying all the Dharma,
Buddha Vajradhara, I make this request.

To you Guru-Yidam, embodying all the Sangha,
Buddha Vajradhara, I make this request.

To you Guru-Yidam, embodying all Dakinis,
Buddha Vajradhara, I make this request.

To you Guru-Yidam, embodying all Dharmapalas,
Buddha Vajradhara, I make this request.

To you Guru Yidam, embodying all refuge,
Buddha Vajradhara, I make this request.

Concluding Devotion to the Guru-Buddha

I prostrate before you, O Guru-Buddha, sage of the Shakya clan. I make you these offerings.
In you I take refuge.
OM MUNI MUNI MAHA MUNIYE SVAHA

Dedication

By seeing that my Guru and the Buddhas are one; by the merit collected by these virtuous acts, may I quickly be able to lead every being without exception, to the state of a supreme Guru-Buddha.

Final Lam Rim Prayer

From my collection of insight and merit vast as space that I have amassed from working with effort at the practice of Lam Rim for a great length of time, may I quickly become the chief leading Buddha for all those who suffer from ignorance clouding their mind's wisdom eye.

Even if I do not reach this high state, may I always be held in your boundless compassion for all of my lifetimes, O great Manjushri; may I discover the best complete graded paths of the teachings, may I please all the Buddhas by practicing well.

By teaching all points of the path just as I have discerned them, thus lifting the darkness from the minds of all others through skillful means, with the force of compassion as guiding incentive, may I uphold Buddha's teaching for eons.

With my heart going out in the ten main directions where the supreme jewel-like Dharma has declined or not spread, compelled by the powerful force of great mercy, may I expose this vast treasure which brings pleasure and aid.

By the merit of the marvelous good acts of the Buddhas and all of the Bodhisattvas, and even this, my work on the Lam Rim, may the deeds of the Buddhas for a long time be nourished to bring wondrous peace to those who would be free.

As for all of the people and beings not human, who prevent bad conditions and make things conducive for unhindered practice of the excellent path; may they never be parted for all of their lifetimes from the purest path which the Buddhas praise.

When someone with vigor makes effort in accordance with the ten points of conduct of the Mahayana path, may they always be assisted by the mighty Dharmapalas, and may oceans of good fortune spread out reaching all.